

CREATIVE LEARNING

A Scientological Experiment In Schools

, BY

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" . . . I brought life into the whirlpool of force, and compelled my enemy, Matter, to obey a living soul."

(Lillith—' Back to Methuselah '
by G. Bernard Shaw)

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FOREWORD

There is one thing that the reader of this book should clearly understand from the outset: we do not set ourselves up to be educational experts—no more, that is, than do thousands of other teachers, nor are we authorities on the theory and practice of Scientology. We are intensely interested in the latter subject and, in the course of our ordinary professional duties, have attempted to put some of its claims to the test by the experimental application of its techniques to children in the class-room. At the time, these experiments aroused considerable interest among those who were aware of our activities, and the results when they were made known, were considered significant enough to warrant publication. Originally it was intended that we should prepare a brief account of our work giving merely the methods used and the results obtained. We, however, were convinced that such an account would be of real value only if it was instrumental in persuading other teachers, and all those who were in any way connected with the education of young people, to carry out similar experiments.

The results of one experiment in the field of human behaviour, however remarkable, cannot be regarded as conclusive, even when, as in this case, further experiments have tended to confirm the validity and reliability of the

technique used. The opinion which we have reached (and we put it no higher than an opinion) will be confirmed or disproved by the extensive repetition of the experiment by other teachers under other conditions. But teachers are not so easily persuaded. They are busy people; moreover, they are justly and profoundly suspicious of all who would have them throw away their well-tried methods for yet another new system. They want to know what it is all in aid of; they want to know why. We decided, therefore, that our pamphlet required a minimum of theoretical justification, and this minimum had to be as complete a résumé of the development of Scientology as possible. The minimum has become this book, which although much larger than originally planned has, of necessity, skimmed very lightly over some subjects which cried out for a more detailed examination. Indeed, it may well be that whatever controversy this book stirs up will be aroused by what we have not said, or have merely hinted at, rather than by any downright assertions.

Readers of this book will quickly realise that Scientology is a developing science, and will not be surprised to discover that Creative Processing, the technique with which we are mainly concerned here, is not the end of the road but only a milestone—albeit, an important one. We should be deliberately provoking an outcry from students of Scientology if we failed to make this point quite clear.

Our thanks are due to Mr. Denis O'Connell who read the original manuscript, corrected much that was wrong therein, and offered many useful suggestions for its improvement. We are also indebted to L. Ron Hubbard, not merely for permission to quote freely from his numerous publications and lectures, but for the publications and lectures themselves, without which there would be no Scientology.

These acknowledgments made, it should be understood that any opinions, errors or manifest aberrations appearing in this book are the sole responsibility of the authors.

V.H.S.

E.J.M.

SECTION I

CHAPTER I. INTRODUCTION

Those of us engaged in teaching, youth work or, indeed, social and moral welfare of any kind, and, more especially, those, intimately concerned with juvenile backwardness or delinquency, from petty larceny to murder, find ourselves alternately the source of data for the experimental psychologists and the target for the observations and theories derived therefrom. We do not complain on this score since we are all very much aware there is something seriously wrong in education today. Each of us would be eternally grateful to any psychologist who could, when asked, produce some concrete and reasonable advice which would make our work easier and more fruitful. Advice there has been—in plenty, but much of it conflicting with the evidence derived from our everyday experience of training young people and, which is more confusing still, conflicting with the recommendations of contemporary and opposing schools of thought.

Few teachers can be expected to understand all the proliferating theories of the various schools of psychology. From our experience we doubt if they would be a great deal better as teachers if they did. Nevertheless, most teachers have some knowledge of the subject, but of necessity that knowledge cannot be expected to form a complete and self-consistent whole. Usually it is an amalgam of ideas and theories gathered from a variety

of sources superimposed upon, and heavily biased by, their initial training and the particular quirks of their college tutor. Such training is highly concentrated and inevitably slanted towards producing efficient teachers with good class-room control; by no stretch of imagination can it be said to cultivate questing, ranging minds in the field of psychological research.

It would be unfair and ungenerous to the educational psychologist to minimise the work he has done and the progress that has been achieved in some aspects of school life. The breaking down of the rigid discipline of the nineteenth century schools with its 'listen-to-me-or-else . . .' technique, the complete disappearance of the infliction of pain as a means to instruction, the growth of a more human and friendly relationship within the school and class-room—all these things, and many more, we owe in large measure to those who have devoted their lives to the improvement in conditions and standards of education.

Having said that, let us face the fact that in no other branch of science has so much been done with so few practical results to show. Many schools of psychology find themselves in disagreements so sharp as to remind one of the bitter disputes of the mediaeval schoolmen. The end product of their labours is always a specious hypothesis. Each hypothesis is heralded as a major discovery; it appears to work—over a limited field. The lack of uniformity of success is explained by the unpredictability of the human species, who cannot be expected to react in the precise and orderly manner of the contents of a test tube. In all inorganic science a specific experiment produces a specific result. In the biological sciences the property of uniformity is not so

marked. In psychology all efforts towards uniformity have been abandoned and recourse taken to statistical analysis to interpret results. It follows that such advice as the teacher receives from this plethora of speculation is based on average behaviour—the behaviour about a common mean or norm. The most valuable information which has come to the teacher from the realms of psychology has been in the formulating, with as great a degree of precision as circumstances allow, of pre-existing knowledge about the behaviour pattern of the average child. Young children like collecting things; they like chanting tables at an early age, but later do not like it enough; they remember better what they discover for themselves, and they remember even better when they are interested and when the teacher uses many sense channels; oddly enough, too, they prefer play to work.

The basic problems of education remain unsolved, whilst its aim is still a matter for controversy. A dichotomy exists even in the minds of those who claim to know the answers—those, for instance, who will roundly condemn examinations as a shackle on the democratic ideal and yet hurry off to a meeting where details of the Common Entrance Examination are to be discussed. But whether the primary aim of education is regarded as the instilling of knowledge or as the training of good citizens, we are manifestly failing over that section of our pupils who are not well within the area referred to as the norm. Each year our schools release into the world a frightening proportion of semi-illiterates and others who are destined to find their way into the juvenile delinquents' courts, Borstal institutions and, ultimately, H.M. prisons—even if this process has not already begun during the school attending period

We as teachers and others engaged in the social training of the young must face the unpalatable fact that we are responsible for this sordid picture. To attempt to wriggle out of this responsibility, or to explain away the sorry state of affairs by quoting the influence of the cinema, comics, pornographic literature or a squalid home environment will just not do. We have contrived to train children so that they prefer the cinema and the comic to good literature. They spend the greater part of their day within the school, yet, we say, their backwardness and delinquency stems from the lesser period spent in the squalid home environment! This is neither good sense nor an acceptable excuse. If they are so devoid of ideas of their own that they must ape the lowest common denominator of human behaviour in comics and films, whose fault is that? We have trained them, and although this was not the avowed aim of our training, over a bewilderingly high proportion of our trainees this is the dreadful result. In fact, *we have trained the juvenile delinquents.*

The fact that *all* children do not become juvenile delinquents, nor are in schools or classes for the retarded child, suggests that the problem may be one of great complexity due to inborn variations within *Homo Sapiens*, and that its solution, therefore, is an impossible ideal for which to strive. Are we to rest contented with this supposition? It will be the burden of later chapters to demonstrate that the apparent complexity is superficial and that basically the problem is a simple one with a simple solution.

One thing must be borne in mind: that it is not merely a problem of 'problem children', it is as often a problem

of 'problem teachers'. Teachers vary enormously in their capacity to impart information on the one hand and to produce decent citizens on the other. They vary in such facets of personality as tolerance, patience, amiability and leadership. In one respect only do we consider that they meet on common ground—they all do too much teaching. Many great educators of the past have held this view on the grounds that willingness and ability to learn are such tender flowers that they wilt and wither in the dry hot house of talk and chalk. Children cannot be taught, they have said, they must learn. The work of such innovators as Montessori, Froebel, Dalton and Neill has given rise to a trend in education tentatively held to by authority and passing under the name of 'activity methods'. A true evaluation of the results of these methods is not easily arrived at. Wild successes and dismal failures are reported in about equal proportions. The only honest conclusion one can come to is that if you are a Montessori or a Neill these methods may be highly successful. If you are not . . . well, proceed with great caution and do not be too disappointed or distraught if chaos is the sequel. What does seem certain is that some children benefit greatly from these methods whilst others do not, and that the latter can, from their pinnacles of freedom, so disorganize and interfere with the former that much of the overall advantage is lost.

As for the teacher operating these methods, not only does he require the characteristics listed above, but it would seem also essential that he be possessed both of a constitution of well-tempered steel and a boundless love of children far in excess of that which can be reasonably expected from the average member of his calling.

Far too frequently these new methods are forced upon an unconvinced teacher who will consequently give them but a half-hearted trial expecting—and unconsciously, perhaps, hoping for—failure. Many of the extravagant claims made for these methods are given support by exhibitions of pupils' work, but we suggest that these displays are often a careful selection either of the work of the best pupils, work in the best schools, or work by the pupils of the best exponent—or even the originator—of the new method. But let there be no misunderstanding: we are not denigrating activity or play methods, on the contrary, we believe that they will prove to be the only sound foundation of good *learning*. We intend to give our reasons for believing that this must be so and to demonstrate why these methods have not proved to be an unqualified success in the past.

It has been said that the greatest problem facing educationalists is not *how* to teach our children, but rather how to live with them while they learn. Perhaps a major cause of failure of the new techniques is that so few teachers are able to stand the strain which, initially, at all events, is imposed upon them. Ask any teacher why he inflicts corporal punishment and, if he is honest, he will admit that it appears to do the child little good. He uses it '*pour encourager les autres*'. Silence descends. He feels better. Now he can teach! Why does noise and bustle create such mental disturbance for the teacher? In effect the psychologist tells us that deep within us lurks a cave man with a club who when sufficiently aroused, is liable to overwhelm us and cause us to run amok until conditions return to normal and we are able to enforce his return to the dark recesses of our minds. He tells us, too, that similar cave men will spring out

from the child to disorganize an imposed order, to steal, cheat, bully and lie. This hidden enemy has been given many names, almost as many as there are schools of psychology, but that most current in common usage is the *unconscious mind*. It has been described as being possessed of every form of irrational behaviour from downright lunacy to losing one's tobacco pouch. Essentially it is that section of the mind not within reach of normal consciousness and over which the individual has at times little or no control. Most intelligent people agree with this hypothesis; most of them will admit to personal experiences which lend colour and support to it. Most of them act with regard to others, as if it were untrue or, if true, of no practical value as a guide to everyday affairs. How else could the judge condemn the murderer, or the teacher flog the child?

What good does it do us to know that we have an unconscious mind? Almost the only person to benefit from this knowledge is the psycho-therapist. Do his efforts confer a benefit upon society commensurate with the esteem which it bestows upon him? Practising psychologists are to be found on the staffs of all local educational authorities, but can we say more than that they are becoming increasingly busy? The most they can ever do is to analyse and evaluate that part of the 'unconscious' which we can contact, and persuade us thereby to behave in a manner which they consider to be normal but which may be far from optimum. The widespread belief still exists, however, among laymen as well as psychologists, that here in the unconscious is the root of all our troubles. On questions of structure, site and source of this monstrous mechanism the psychologist is strangely silent. Of proof as to the nature of these

aspects not one tittle of unequivocal evidence has been produced. Naturally not—for is it not unconscious?

Furthermore, as Dr. Berg (*Clinical Psychology*, Chap. 34, p. 461) has pointed out: “. . . it will be seen that all methods of treatment, from the most superficial to the deepest psychological methods, and beyond these to our empirical interferences with the metabolic and chemical changes occurring in the body, are at the best no more than *palliative* measures directed at varying levels of the psychic or somatic structure of the individual, but never reaching to the uttermost roots, which, in some invisible way, are forever feeding the disease and tending to create it anew”.

Is it not astonishing that we have been led to accept as normal, behaviour patterns which are at times clearly abnormal, and from the fact that all of us are abnormal part of the time, the suggestion that this must always be so? This is so clearly a policy of defeat that we propose to attack the problem from the other end and postulate the sort of things that might be expected from a reasonably well constructed mind.

CHAPTER 2. DIANETICS—A NEW APPROACH

What we now have to consider is not what the average mind is and does—and from these deduce what is at fault, but postulate the properties of an optimum mind and examine the respects in which the normal mind falls short of this ideal. To the best of our knowledge this represents an entirely new line of attack on the basic problem which confronts the psychologist. But how astonishing it is that this is not the standard line of attack. Let us imagine for a moment the nature of the work carried out by, say, a motor engineer whose experience was confined solely to used cars, and who had never seen or driven a new model, whose aim, in fact, was so to adjust and modify every car which came within his orbit that it most nearly approached the *norm* for cars. He might consider, for instance, that as the average distance in which a motor car travelling at thirty miles per hour could stop in an emergency was sixty feet, then that should be the standard of braking efficiency for which he should strive. Faced with a new car whose braking distance was twenty feet he might well be horrified by the danger in which this would place the driver. His tendency would be to tamper with the braking system so as to bring its performance much nearer the normal.

Does this differ greatly from the attitude of the psychiatrist towards his 'abnormal' or 'highly strung' patient? The patient is unhappy because he is different. Very well, try to make him the same as other people and

both he and the psychiatrist will be happy. Now it may be argued that this is an unfair analogy; that for the psychologist there are no 'new models'. As a yardstick of human behaviour he has, as we have pointed out, only the statistical norm by which to evaluate. This is not entirely true for two reasons. In the first place he, and more particularly the teacher, is constantly in contact with relatively 'new models'—young children. Yet, despite the lip service which is perennially paid to the concept of the innocent integrity of the young child, we are all, psychologist, teacher and parent alike, engaged in converting the new into the second-hand, changing the child into a slavish copy of ourselves—aberrations and all! Secondly, of recent years there has come into existence a branch of electronics concerned with the design, construction and maintenance of computers—the so-called electronic brains—which, over the limited field of their application represent almost perfect mechanisms. Compared with the human brain these instruments are structurally clumsy in the extreme. Such a 'brain', with memory banks capable of storing even a tiny fraction of the data filed in the human brain, would entail a huge, highly mechanized building, covering a vast acreage, with an army of white-coated scientists in constant attendance. It is vastly inferior in this respect, it would seem, to the human brain confined within the few cubic inches of a man's skull. Yet in some respects even the relatively small electronic machines are superior: they never forget and they cannot make a mistake.

It is generally conceded that professions and all branches of science tend to turn in on themselves, to accept evidence only from within the confines of their prescribed territory, and to view with scant regard, or

downright suspicion, ideas impinging on that territory from without. It is, therefore, not altogether surprising that a communication whose source lay within the boundaries of so highly specialized and mathematical a science as nuclear physics should receive little or no attention or be shrugged off with disparaging comments by some professional psychologists. This is precisely what happened when L. Ron Hubbard, an American nuclear physicist, published his astonishing book '*Dianetics, the Modern Science of Mental Health*'. Although a 'best-seller' in America and widely read in Britain and many other countries, the reserved reception accorded to this book by Authority was due, perhaps, to that very natural irritation which we all at some time feel—when, for instance, a stranger to the house upon being told of the great anxiety we are suffering from the loss of our front door key, points out that it is where we might have expected to find it—in the front door.

Dr. Hubbard was, in fact, no stranger to psychology¹ but he had approached the problem of human aberration from the new angle which we have indicated. All that follows in this chapter is the briefest possible account of the material contained in the book already mentioned

and in an earlier article, '*Dianetics, the Evolution of a Science*'. It is presented here solely to complete the historical picture of progress in the science and to make later chapters intelligible.

This is how Dr. Hubbard described the requirements of an optimum brain: "... It should be able to visualize in colour and hear with all tones present, all memories necessary to thought. It would think without talking to itself, thinking in concepts and conclusions rather than words. It would be able to imagine visually in colour anything it cared to imagine and hear anything it cared to imagine it would hear." He goes on to say: "It was discovered eventually that it could also imagine smells and tactiles but this did not enter into the original. Finally it would *know* when it was recalling and *know* when it was imagining."

Hubbard was appalled at the degree by which the average brain fell short of the ideal computer, and by the fact that its far from optimum performance was not considered in any way remarkable until such time as an individual became a menace to his fellows when, all the efforts of the psychiatrists and others having failed, he was put away into an asylum. Hubbard was struck, too, by the close resemblance of many human aberrations to the behaviour of a computer set to solve a problem having uncleared within it, data from a previous calculation. Let us examine this more closely.

If, in the simplest of calculating machines, the multipliers are fed in without regard to an earlier number, say seven, within it, the continued products will all be wrong by a factor of seven. Hubbard called this type of phenomenon the 'depressed seven'. It is a familiar

behaviour pattern to most of us who are quite used to seeing action appropriate to one situation being taken in another in which it is inappropriate. One of the best examples of this occurred in the experiments performed by the Russian scientist Pavlov on certain dogs. These unfortunate creatures were presented on several consecutive days with meals calculated to stimulate their olfactory and gustatory sense organs. Simultaneously a bell was rung. Their mouths were observed to water. Later the bell was rung but no meal was served. The mouths watered as before. Now, let us imagine that by some mischance we have purchased one of Pavlov's dogs. He is lying contentedly on our hearthrug when a friend calls and rings the doorbell. We are pardonably surprised and annoyed to notice that the dog is salivating violently. Our wonder increases when we discover that this is his customary reaction to the ringing of the doorbell, and unless we are told of the experiment to which the dog has previously been subjected we shall soon become convinced that he is an abnormal dog—a neurotic dog. We have, in fact, been sold a pup!

In human terms: we meet a friend in the street and we approach with hand outstretched in greeting. He recoils, his arm rises protectively before his face, and in an instant he is scampering off down the street. "Mad", we murmur sorrowfully. But later, when we learn that the previous six persons encountered by our friend prior to his meeting us had punched him on the jaw without provocation, his irrational response to our greeting is explained. In both cases—that of the dog and the man—we are able to understand and excuse when we know what has gone before. 'Tout comprendre, c'est tout pardonner'. Nothing new here!

This behaviour is simply a stimulus-response mechanism in operation, and it is the kind of behaviour expected from an animal. The great majority of animal behaviour is patently of this order, and the lower we descend into the animal kingdom the more obviously is it so. Certain insects have so elaborated it that they have built cities and towns founded on stimulus-response behaviour, in which each individual lives an orderly and apparently, contented life which, socially speaking, compares favourably with that of the human species.

When stimulus-response behaviour has been so built-in that it is part of the structure of the creature, we call it instinct. Instinctive behaviour is rigidly predictable within the appropriate circumstances. It is a mechanical means of ensuring survival and as such serves well on a racial basis during a period of environmental stability. It is not, as we hope to show, a survival factor of necessity for each individual—indeed, its blind operation in the higher animals, particularly *Homo Sapiens*, constitutes a contra-survival factor.

Destroy the fruits of an animal's chain of activities and what does he do? He starts methodically again. No frustration, no neurosis—no psychologist! On the other hand, forcibly prevent an animal from performing some part of the chain of its stimulus-response activities and it will display a bewildering indecision, anger, fear and apathy—in that order—emotions proper to the human neurotic. The human neurotic, of course, needs no external restraint to display these emotions. The dichotomy appears to arise from a conflict within himself, between the stimulus-response part of his nature and that part which has been called his true mind, his spirit, his super-ego and what-would-you. For those

who have the time it should prove an interesting speculation to examine the advantages which might accrue to man were he able to restrict himself to an existence wholly based on stimulus-response behaviour. Yet this must for ever remain but an idle speculation for man is so obviously more than a stimulus-response animal. Possibly the most conclusive proof that this is so lies in the fact that man is a talking animal.

That language is the outward symbol of some emergent character in man's nature was argued with considerable force and scholarship by Professor R. A. Wilson in his book *'The Miraculous Birth of Language'* published in 1907. This was a remarkable book in every respect, but apart from the admiration which it drew from Bernard Shaw, it never, we fear, received the consideration it deserved. Although realizing that language marked the greatest single advance in the ascent of man from the animal kingdom, Professor Wilson never went beyond this to emphasize the difficulties which this new power would present to a creature still equipped with a long established stimulus-response mechanism.¹

Let us now consider the behaviour of a creature still operating on a purely stimulus-response, or reactive, basis—a creature, that is, capable merely of equating identities. It approaches a woodpile in which a hatchet is concealed. The hatchet is dislodged and the creature is cut. There is difficulty for us here; the creature cannot 'think', it can merely react. Nor can it use words. It merely equates identities. To describe its reactions we must use words, but it is important to remember that

¹ The fact that speech held a definite place in the chain of evolutionary factors was recognized by Pavlov whose death prevented him making a special analysis of this faculty.

no words are contained in its reactive process. That chain of stimulus-response activities we might state as something like this:--Woodpile—hatchet—cut—pain—avoid—woodpile—etc., etc. . . ., or more accurately:—woodpile equals hatchet equals cut equals pain equals avoid equals woodpile equals . . . etc., etc. Each and every one of these identities is equal and any one of them will bring the others into restimulation; woodpile is pain; hatchet is pain-- all, for the purposes of survival, must be avoided in future.

Now let us postulate an entirely reasonable creature, possessing no reactive mechanism. On approaching the woodpile he would probably act with great circumspection, he would notice the hatchet before it could become a source of danger to him, he would move it carefully and receive no cut. But let us suppose that the hatchet had been concealed in an 'unreasonable' manner and that he is cut. He would attend to the cut first but, more important, he would learn usefully from his experience. He would take steps to ensure that the hatchet was put safely away in future.

Finally, consider the behaviour of a creature such as man who has both a reactive and an analytical mind and uses language as a means of communication. Clearly, the reactive memory banks in so far as they contain data at all, will have that data complicated by an additional identity. Words will be lined up as being identical with the object or activity for which they are analytically only the label. The man approaches the woodpile and in circumstances not dissimilar from those stated in our first example dislodges the hatchet which falls and cuts his hand. A variety of behaviour might be expected to follow, but the *average* man will, according to his social

training, swear and shout, hurl the offending hatchet from him, kick the woodpile and blame everything and everybody within reach. When he has cooled off he goes in search of sticking plaster—the first analytical operation since the accident. The rest was pure reactive behaviour and varied from that of the first creature only in that he had substituted a semi-articulate stream of pointless and meaningless abuse in place of an inarticulate cry. What had happened to his analytical mind? It would seem that at the moment of pain and for some little time afterwards his analytical mind was not in control.

The importance of all this in relation to human aberration will become obvious if we now consider what might happen when next the man goes out to chop wood. His analytical mind is in control; he reasons that he must chop some wood. His reactive mind, however, would have him behave as a stimulus-response animal; it would have him avoid that woodpile. Here is mental conflict. The man will approach the woodpile with reluctance. He may find some 'reasonable' excuse to avoid doing it; he may even 'forget' it altogether. But we will suppose that all his efforts to give expression to his reluctance to chop wood have failed. He starts chopping, but his concentration on the business in hand has now been impaired by his mental disturbance. He cuts himself again. It will not be long, of course, before this man has earned the reputation of being awkward and clumsy.

Judged from the viewpoint of contentment and happiness this creature man, with his analytical mind, appears to be worse off than he would have been if he had only a reactive mind. The stimulus-response animal avoids the woodpile. How much more vulnerable he became when he acquired the blessing of language as part

of his mental equipment! For if we postulate that words can become part of the furniture of the reactive minds, it follows that he does not need the presence of the woodpile, the hatchet or the pain to restimulate his mental disturbance—the mere mention of the words woodpile, hatchet, pain or other words in the incident which the reactive mind treats as objects is sufficient.

The foregoing may seem and, indeed, is an extremely simple incident with a relatively harmless result. Were all man's aberrations as simple and harmless as this they might well be considered but minor blemishes in an otherwise near perfect world. Nevertheless, these examples are of value to us since they will enable us to pose a plausible hypothesis to account for some, at least, of human aberrations. Let us state this hypothesis in the simplest possible terms.

Man possesses two minds; one a relic from his ancestral past, a stimulus-response mechanism which Hubbard called the *Reactive Mind*; the other a property which has emerged in the relatively recent past, arising in *Homo Sapiens* simultaneously with the birth of language. This mind is a perfect computer giving instantaneous and optimum solutions to problems within the limits of the accuracy of its data. This Hubbard called the *Analytical Mind*. During moments of pain there is a fusing-out of the analytical mind for a period of time commensurate with the severity of the pain. The entire organism is then under the control of the reactive mind and acts on the basis of an earlier similar incident which it equates with survival.

Hubbard considered the possibility that irrational human behaviour was caused by reactive incidents of a painful nature which had occurred in the past being

restimulated, in some way and resulting either in inappropriate behaviour or indecision following mental conflict in the present. These incidents, he argued, could not be computed on since when they had occurred the analytical mind had been out of action. A process calculated to free the individual from these incidents of the past was the obvious next step in research. Discover the incident, transfer all possible recorded data to the analytical mind and all would be well.

Now at first sight such a technique as this appears to be none other than the abreactive method of the psychoanalyst. Patience! Hubbard's technique is not psychoanalysis, though some of the methods of that therapy were used by him at first in a fruitless attempt to discover the moments of pain which he sought in his patient. He used drugs and hypnosis as tools to expose the contents of the reactive mind, and whilst a limited amount of aberrative material was forthcoming, the therapeutic success of these techniques was no greater than that achieved by the average psychoanalyst. A possible reason for this was the fact that both these tools imply loss of consciousness, and this in turn implies that the analytical mind is out of action again and so cannot receive the discovered data except by second-hand--a practice which does not seem to have the required effect. An interesting trio of speculations arose, however, from the use of hypnotism.

- (1) That the adjective 'unconscious' applies only to the analytical mind.

The so-called 'unconscious mind' is *always conscious*.

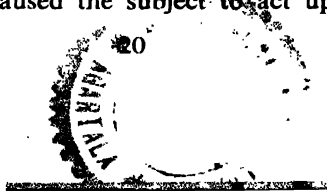
- (2) That there is a life span of memories stretching back to, at least, birth, some of which are located

in the reactive mind and others in the analytical mind, but which constitute in totality a *continuous time-track*.

- (3) That ordinary aberrative behaviour can be readily simulated by post-hypnotic suggestion.

The first of these speculations is, we believe, entirely new: the second has been suspected and tentatively held by some psychologists; the third is a well-established fact and has formed the basis of a number of music hall acts, the dangers of which are now being recognized—if not entirely understood. It will help us at this stage if we pause for a moment to consider the kind of behaviour we might expect to observe from a person acting under the influence of a post-hypnotic suggestion.

We will imagine that during an hypnotic trance a person is told that on awakening he will have forgotten all that has been said, but that he will, nevertheless, take off his shoes in exactly five minutes' time. He is also told that he will replace the shoes when the hypnotist takes out his watch. He is awakened and appears quite normal, but five minutes later—to the second—off come his shoes. Ask him why, and he will rationalise: "My feet ache." It is apparent to us that he is uncomfortably aware of the 'gaffe' he has perpetrated. The hypnotist takes out his watch and with manifest relief the subject begins to put on his shoes. "There's a draught . . . my feet are cold." Provided the appropriate command has been given he will go on alternately removing and replacing his shoes until the hypnotist reverses or cancels the suggestion. Clearly, although apparently unconscious, some part of the subject's mind during the trance was conscious since it accepted and recorded the command and caused the subject to act upon it—five



minutes later. Our first postulate 'that the unconscious is never unconscious' would appear to be substantiated. The type of behaviour that follows is manifestly stimulus-response. The reactive mind can and does record, in the same manner as a tape recorder, words and phrases which require only the suitable stimulus to be thrust up and dramatized. Furthermore, since the manifestations of psychosis and neurosis can be readily simulated, as we have seen, is it not possible that some, at least, of these aberrations are the direct result of command or suggestive phrases recorded during a moment of pain or a period of unconsciousness?

At this stage of his investigations, which, it should be remembered, continued over a period of ten years, and an account of which alone makes fascinating reading, Hubbard considered that the major source of aberration in the human species lay in command phrases implanted in the reactive memory banks during periods when the analytical mind was fused-out. To these implants he gave the name *Engrams*. He regarded them as facsimile recordings of events during periods of attenuation of the analytical mind, reaching the reactive memory banks through all available sense channels but—and this is important—containing no understanding beyond the equivalence of all parts of the facsimile and of its survival value. It became effective on restimulation, first by an event of basic similarity to the one recorded, and later, by any or all of the sense data contained therein. Here is a simple, jargonless explanation of the twin mental disorders of mankind—psychosis and neurosis. The engram when obeyed by a completely literal dramatization of its contents gives us the psychotic. At the other end of the scale, when the engram is capable of producing

no more than a conflict within the individual, we have the neurotic.

The menace of hypnotism lies in the fact that the suggestion installed during the trance period is, in effect, an engram. It is a phrase deliberately implanted in the reactive mind of the subject at a time when the analytical mind is not functioning. When restimulated by the hypnotist it causes the subject to act in a non-self-determined manner: for the time being at least he becomes a psychotic. This, strangely enough, convulses a Music Hall audience, just as the pathetic antics of the inmates of Bedlam amused the fashionable London of the 18th century. But this, unfortunately, is not the end of the matter. When the Bill prohibiting hypnotism on the stage was before Parliament sufficient evidence was presented to make it only too clear that the mental health of the subject could be seriously, and even permanently, affected. The long-term effect of the engram installed by the hypnotist is not greatly different from that resulting from an engram laid down during other forms of unconsciousness, though it does not normally contain pain. It produces conflict within the individual; he becomes neurotic.

It is now illegal to practise hypnotism on the stage, but within the law to do so in the consulting room. It was assumed by our legislators, we suppose, that no ill-effects would follow from the use of hypnotism by a qualified practitioner professing to understand its operation. No more stupid or dangerous assumption could have been made. Apart from any doubts which we may have as to whether or not the psychiatrist does understand the operation of hypnosis, it is fallacious to believe that it can be harmless and valuable under

certain conditions. Some psychologists, at least, have realized this danger. Dr. Berg in his *'Clinical Psychology'* says: "There is considerable evidence that subjection to hypnosis tends to increase the dissociation of the mind particularly of its intellectual and emotional levels, this psychological condition being the favourable soil responsible for the growth of neurosis."

It is always harmful and, as a therapy, ultimately valueless.

The processes which derive from a knowledge of the engram and similar influences to be mentioned later in this book are actually efforts to restore the self-determinism of the individual. They are, in effect, de-hypnotic therapies. The aberrated individual, whose aberrations spring from his engrams, is already hypnotized; his aberrations are post-hypnotic manifestations. The installation of yet another hypnotic suggestion, acting in opposition to the first, can only produce an inner conflict and reduce the individual's self-determinism still further.

This is an exiguous account of Hubbard's years of toil; as such it barely scrapes the surface of the field of research to which he had dedicated himself. Within the scope of a single chapter it would have been impossible for us to have done more than this. Sufficient here for us to state that when by constant experiment, indefatigable research and study, he had become convinced of the rightness of his theory he pressed on to put it to one practical test after another. As a theory it was fascinating. Was it of any value? Could it be made to work? His task now was to discover some means by which the engram could be revealed to the analytical mind and there be evaluated. If this could be done and

if, as a result, the behaviour of the individual showed a marked change towards the rational, then there could be little doubt that he had discovered a philosopher's stone in the realms of psychology.

The methods which Hubbard used to bring into light the elusive engram cannot be discussed here. No one reading his own account of the early experiments can fail to be impressed by Hubbard's almost incredible perseverance and patience. In the end, by a technique which he called Dianetic Reverie, he was able after many hours of drill to return his patient (or 'pre-clear', to use Hubbard's own terminology) down the time track from one aberrative incident to another, until at the end of a chain of such incidents, the engram itself was exposed. Slowly the evidence to support his initial suppositions mounted to monumental proportions. The reactive mind was never unconscious—*never!* Even when an individual lies analytically unconscious under the influence of anaesthetics—either for a short period, as in a dentist's chair, or for the extended period necessary for a major operation—the reactive mind is busily recording along all available sense channels. The victim of a street accident, seemingly more dead than alive, is frantically occupied, deep within the recesses of the reactive mechanism, filing every sensory perception of which it is aware—including the words uttered by sympathetic and would-be helpful bystanders, the position of the injured body and, of course, the pain which has caused the analytical mind to fuse out. Within the mechanism all these perceptions are equated one to another and, when the patient has returned to consciousness, will be equated to survival. Later, if restimulated, these perceptions will be recalled by the reactive memory bank and acted upon.

And why not? Did it not survive before? Such is the 'idiot' reaction of a mechanism capable only of juggling with identities. Such, too, is the behaviour pattern of a person whose analytical mind has temporarily abdicated in favour of his reactive mind. This aspect of Hubbard's research was treated with a considerable amount of incredulity and ridicule when it was first made public. That a person was actively aware of what went on around him whilst he was unconscious seemed to be a manifest contradiction in terms; that he could recall these events—and the words used by those engaged in operating upon him—was unbelievable. Yet the accumulated evidence, checked and cross-checked, proved beyond doubt that this was so.

More surprises were in store for the early investigators. The heaviest and most basic engram, it was discovered, was usually to be located in the pre-natal reaches of the individual's time track. Yet need we be surprised by this? It is known that in its journey from conception to birth the foetus passes, stage by stage, up the evolutionary ladder. For much of the first nine months of its existence the embryo is a pure stimulus-response creature and would obviously be recording at the reactive mind level such data as are able to pass through the sense channels available to it. It can hear and it can feel in the same way that lower animals can hear and feel, and, like any of these animals, it stores those percepts in the memory bank with which it is equipped. Words and phrases are some of the things it stores. There is no understanding but, unlike the creatures which at various times it resembles, a day will come for it when it will have an analytical mind which will understand them. A day may come, too, when these recordings may be restimulated,

when they will be as effective as the commands given by an hypnotist. Then they are likely to wreak havoc upon the orderly and rational behaviour of the adult.

How fantastic! Yes, as fantastic as the theory that the earth orbits the sun, that blood circulates through the body, and that by sitting by our firesides in a remote part of England we can witness on a small screen a Queen being crowned in Westminster Abbey. Fantastic or not, there can be no doubt now, in the light of the experiments carried out by Hubbard and others, that the engram does exist and that its erasure does lead to a marked improvement in the physical and mental well-being of the individual. It is as though the computer has now been cleared; it is computing on present time problems without interference from the past.

Unfortunately, the original techniques for exposing and erasing the engram were neither simple nor quick. In many cases a period of as much as 1000 hours was required to 'clear' the patient. Not a therapy that could have an immediate and noticeable impact upon the ever increasing and, by definition, contagious aberrations of mankind! Consider some of the difficulties which were responsible for this slowness in achieving the desired result. Basically the technique required the recall of sounds; patients were often at first unable to do this. It required the recall of pain—an unpleasant thing to do, requiring the restimulation of the reactive mind since in the analytical mind no real pain can be recorded. Many phrases in common use, and stored in the reactive memory bank, such as "Stay where you are", "Keep still", "We haven't got time", "Stand back—he can't breathe", had, among other effects, that of producing a

tangle in the time track which took a good deal of time and patience to unravel.¹ There was the problem of valence, in which, during restimulation of an engram, an individual might assume the role of a 'winning' personality associated with the engram when it was implanted. It became apparent, too, that the analytical mind was likely to attenuate under the stress of heavy emotion—such as the loss by death of a loved person—'secondary engrams' were then laid down. Such phrases as "Don't cry", "Be quiet", uttered by sympathetic friends or relatives during such moments of attenuation restricted the free flow of emotion and made the incidents more difficult to 'locate' when subsequently the pre-clear was being processed under Dianetic Therapy.

Nevertheless, during the years up to the original techniques with refinements and modifications, were in constant operation and produced a great deal of information, particularly as to the nature and working of the child's mind. It became startlingly apparent that much of the mental damage done to children was perpetrated in all innocence by parents and teachers, often, be it noted, behaving at the dictates of their own reactive minds. But Hubbard was not satisfied. A therapy that was to be practical and capable of a wide application must be brought down within reasonable operation time. How he succeeded in this will be described in later chapters.

Let us emphasize once again that the material contained in this chapter cannot be accepted as a substitute for the writings of Dr. L. R. Hubbard himself. Some knowledge

¹ These are called circuits; we shall have more to say about these in Chapter 12.

of Dianetics¹ is essential for an understanding of our later chapters, but the condensation we have been compelled to make can do scant justice to the science - indeed, we are not at all certain that Dr Hubbard would entirely approve of some of the statements we have made. For a full and proper knowledge of the subject the two books previously mentioned '*Dianetics, the Modern Science of Mental Health*' and '*Dianetics, the Evolution of a Science*' must be read. The contents of these books form the basis for all subsequent advances although the techniques outlined there have been largely discarded in favour of simpler and speedier methods.

¹ di a-net ics (noun) A system for the analysis, control and development of human thought evolved from a set of co-ordinated axioms which also provide techniques for the treatment of a whole range of mental disorders and organic diseases. term and doctrines introduced by L. Ron Hubbard American engineer (Gr *dianoetikos* *dia*, through plus *noos* mind, *di-a-net-ic* adj.) Funk and Wagnall New Standard Dictionary

CHAPTER 3 DIAGNOSIS THE TONE SCALE, DYNAMICS AND THE I-METER

Dr Hubbard's original discoveries as they were made known to the world in his first book '*Dianetics, the Modern Science of Mental Health*' were so sensational, so exciting and of such potential value to mankind balanced on the edge of insanity and race suicide, that almost anything else he had to say on the subject would appear to be something of anticlimax. Modifications of old techniques, discovery of new ones, changes in terminologies—all would be greeted with a tailing off of interest or even disappointment. A lesser man, perhaps, would have rested on his laurels, would have gone on lecturing and writing about the basic theory of the engram's aberrative influence on the species. Future developments would have been left to others. But Hubbard was concerned about those five hundred to a thousand hours which even one of his skilled operators (now called an *auditor*, i.e. one who listens) was often compelled to spend on one case alone.

Homo Sapiens was going to take a long time being straightened out at that rate of progress!

What was now needed, and urgently, was a form of processing so mechanical, so swift, and so sure that it could be operated by anyone with a minimum amount of training. To this task he set his mind. First, it was vitally necessary to streamline the methods by which the engram was located, second, the technique must be so modified that it could be carried out in a series of well-

planned attacks on the patient's reactive mind. It was useless, he found, to make a direct assault on the engram; chains of smaller incidents which he called *locks* must be tackled first. A noticeable result of recalling these locks was an increase in what he called tone, and what might more specifically be named psycho-physical well-being.

It is widely known, and generally accepted, that many human physical ills have a mental component. It has been variously estimated that sixty to seventy per cent of the patients in a doctor's waiting-room are there by reason of the mental component only. Hubbard observed that during the scanning of locks, and particularly after the transfer of an engram to the ahalytical mind, illnesses of this character frequently disappeared. Because these psycho-somatics vanished with an accompanying improvement in the mental outlook of the preclear, processing became much easier. In short, the higher the tone of the preclear the swifter the techniques which might be applied. Once this was thoroughly understood it became of fundamental importance to evaluate human behaviour on an arbitrary scale so that the tone of a person might readily be discovered and the appropriate technique be used. To attempt to abreact engrams on a person whose tone was too low led only to difficulties and tended to depress the tone still further, whilst to 'run' lighter incidents with an individual whose tone level was such that engrams could easily be run was a waste of valuable time. Hubbard's response to this was to produce his Chart of Human Evaluation, later to be known as the Tone Scale.

The Tone Scale is a precise evaluation of human behaviour and its formulation represents, perhaps, the

most important single factor since the initial publication of the Dianetic theory. Yet we wonder whether this has been fully appreciated even by those who were prepared to accept the more dramatic implications of the earlier research. Like all strokes of genius, the truth and simplicity underlying the Tone Scale is so obvious that one is puzzled as to why it was never understood before. As it is now systematized and used, it divides human behaviour into twenty-four categories, each category on a gradient scale. Everyone is aware at some time of using the Tone Scale in his everyday life, though in a casual and unformulated way. In one respect only does this knowledge differ from the careful analysis of Hubbard, yet this difference is so fundamental as to be itself responsible for the greater part of human aberration and unhappiness. If the chart is studied it will be noticed that in the column headed EMOTION the scale runs from eagerness and exhilaration at the top, through the various stages of interest to contentment, indifference, boredom, open hostility (or resentment), anger, concealed resentment, fear, grief, apathy, death. The remaining twenty-three columns indicate behaviour of which these emotional tones are the expression or the cause. During movement up and down, each stage has to be passed through; no stage can be by-passed, neither is it possible to avoid behaviour appropriate to that emotion—i.e. reading horizontally across each column of the tone scale.

Now notice the position of anger. It occurs almost immediately below the position which Hubbard regards, on a basis of experience, as the human normal. The behaviour associated with anger is brutal, destructive and unreasonable. It is behaviour which cannot be

tolerated in society. Below anger lies covert hostility—unpleasant, perhaps, but socially more acceptable. Below this again lie fear, grief and apathy. Of these three the most acceptable social behaviour lies in the apathy band. The normal social reaction to displays of anger is to show anger in return and by a show of force to depress the individual still further into apathy. Here he is thought to be harmless. Consider a successful attempt to raise the tone of a person in apathy, no matter by what methods this success is achieved. The first sign of improvement is a display of grief, followed by a display of fear. All right so far! The next improvement, however, produces anger, behaviour which though constituting an ascent in tone is actually considered far worse—socially—than what has gone before. Moreover this behaviour is highly restimulative and evokes stimulus-response reactions of anger in all but the most high toned observer. What chance is there that society will have the patience and the tolerance to accept this phenomenon until the next higher emotion—that of boredom—is exhibited? “No,” it says, “This man was simple but harmless, now he is mad and dangerous.” In short, then, raving madness may be higher toned than melancholia. But when the first is not certifiable and comes within the purview of the law it is ultimately punished; the second is considered more suitable for medical care.

Criminal behaviour is confined to three emotional bands on the Tone Scale—those of overt hostility, anger and covert hostility, and fear. It is into these bands that an individual must be driven before he commits a crime—that is, of course, if he is not in them already as a chronic case. It follows that there are three types of

criminals; those whose criminal activities come about through loss of tone, those whose criminal activities come about as a result of their chronic tone, and those who enter these bands through rise in tone.

It is interesting to note the effect of our criminal laws on these three types. It will be of further interest, also, to consider the types of person most prone to sporadic criminal activity. The individual whose chronic emotional tone is productive of criminal behaviour is either in prison, just going to prison, or just coming out of prison—that is if he is not permanently in an asylum. Those whose chronic tone is lower than the criminal tone bands seldom rise out of them and are easily depressed into them again. For those whose chronic tone is in the band above a different picture prevails. The normal state for these is boredom, so familiar a behaviour pattern for some adolescents that the old adage ‘Satan finds some evil work for idle hands to do’ might have been specially composed for them. The mere occurrence of any aberrative incident and they drop immediately into anger. If they are lucky their appearance in a court of law may be only for disturbing the peace; if they are not, it may well be to defend themselves from the hangman’s noose. Such people are unfortunate. They deserve sympathy. They receive—sympathy! Sympathy is defined by the Concise Oxford Dictionary as ‘being simultaneously affected with the same feeling, tending to share another person’s emotion or condition’. Exactly. What was the emotion that brought about the accused man’s behaviour? Anger. This emotion is now shared by press, public, judge and jury alike.

For the individual who is *forced* into apathy (i.e. whose chronic tone is higher) the *harmlessness* is purely

temporary. Once the depressing influence is removed he will rise again though not necessarily to his former position on the tone scale. On the way he must pass through the socially dangerous bands of hostility and anger, during which, of course, he may repeat the offence for which he was originally convicted. He becomes an 'old lag'.

There would appear to be, then, a general opinion that a person in apathy is harmless, but this opinion is only valid when apathy is his *chronic* tone. Even then the harmlessness is more apparent than real; he is harmful and useless to himself, his family and his immediate associates. There is nothing more 'restimulative' of low toned emotion in others than apathy. Moreover an apathetic man is a sick man and will remain so.

If Dr. Hubbard had done no more than to formulate the Tone Scale his contribution to our understanding of human behaviour in general and that of children in particular would have richly deserved a place of esteem in history. For here we have a tool which lifts the science of human evaluation right out of the world of statistical analysis, norms, and uncertainties. Although so fundamental to the developing science of Dianetics, the order of rise and fall as indicated in the gradient scale of emotions can be most readily proved by experiments with adult, child, or even animal. The order is the same; it is unvaried. Are we not, then, approaching a point where we can reject the statistical evaluation of experiment? Here is an experiment that can be carried out on the human species which will be as predictable as those of the chemist with his test tubes.

In the very early days of his experiments Hubbard had laid down as his initial postulate that the opposite

poles of existence could be summed up in the two words: Survive—Succumb. Indeed, it would be true to say that his observation of the phenomenon of man's oscillation between these two poles was the key to his subsequent discoveries. His later systematization of the Tone Scale was, in fact, an elaboration of what he had originally posed as a reasonable hypothesis. In a later book he asks the question: *'where does one cease to Survive and begin to Succumb?'* He answers this question thus: 'The point of demarcation is not death as we know it. It is marked by what one might call *the death of the consciousness of the individual*'. Later he amplifies this statement: 'Complete unconsciousness is death. Half-unconsciousness is half-death. A quarter-unconsciousness is quarter-death. And as one accumulates the pain attendant upon life and fails to accumulate the pleasures, one gradually loses one's race with the gentleman with the scythe. And there ensues, at last, the physical incapacity for seeing, for thinking and for being, as in death'.

This is what occurs when one descends the Tone Scale. One is moving down a gradient scale from Survive to Succumb. A high-toned person by virtue of his ability to think in present time is better able to cope with 'the slings and arrows of outrageous fortune'—if, indeed, he is even aware of such impacts from the physical universe. He is less accident prone. His survival-potential is high. As one descends the Tone Scale one's survival-potential is decreased. Facsimiles of one's past moments of pain come into active restimulation; one becomes 'hung-up' in past decisions and postulates. Computations are no longer made wholly on present-time data but invalidated and clawed down by one's inability to throw off the incubus of the past. Furthermore, the pains recorded in

the reactive memory bank, but unrecorded by the analytical mind, are restimulated; somatics turn on and lead to a further reduction in tone. Spectacles and hearing aids are but outward symbols of one's decreasing consciousness and indications of one's inability to communicate with the outside world and one's fellow creatures. One has become accident-prone. The 'death-wish' is subtly guiding one down to succumb.

Overlaying, then, each column of the Tone Scale is the gradient scale of Survive—Succumb. This poses a problem in what we might regard as social morality. Is the mind working only towards survival for itself irrespective of the survival of its sylnbiotes—the family, future generations, the group, humanity, life itself in all its multitudinous forms? Common sense tells us that life is inter-dependent, and we know that the person who lives selfishly for himself not only harms his fellows but blunts his own sensibilities. Dianetic processing confirms this belief.

It was found that a sharper diagnosis could be made if the urge to survive was considered to be operating along eight channels. These channels were called Dynamics, and in assessing a preclear for auditing, discovery of the dynamic along which his major difficulty lay considerably reduced the area of investigation.

Here are the eight dynamics:—

- (1) Survival as an individual organism. (Self.)
- (2) Survival as a member of a family or procreative group. (Sex.)
- (3) Survival as a member of a social group. (Society.)
- (4) Survival as a member of the racial group. (Mankind.)

- (5) Survival for Life. (All organisms.)
- (6) Survival as part of the physical universe.
- (7) Survival as an individual being. (Spirit, etc. . . .)
- (8) Survival for the Supreme Being—that which is beyond what is considered in the first seven dynamics, the ‘infinity dynamic’.

We might now define tone as the relative position along the dynamics between Survive and Succumb. Hubbard’s experience of auditing led him to suppose that movement in any other direction on any of the dynamics brought about a similar movement on all the others. In his own words: “A mind which begins to ‘survive’ only for self and begins to diminish and control with force other organisms around it is already better than half-way towards its own death. It is a mind which is less than half-alive. It has less than half its actual potential. Its perception of the physical universe is poor. It does not realize that it is dependent for Survival upon co-operation with others. It has lost its Survival mission. This mind is already outward-bound towards death, has passed its peak and *will actually take personal actions which lead to its own death*”.

Loss of desire to survive on one dynamic will bring about a depression on the remaining dynamics, but where the desire to survive on all dynamics is strong the depression on one will be comparatively light and soon overcome. A block on the second dynamic, for instance, such as the loss of a dear one by death may quickly lead to lack of desire to live for oneself, a loss of interest in the affairs of one’s fellows, one’s country—life itself. When, however, one is operating at optimum on all the other seven dynamics, the sense of loss on the second dynamic will not be so severe nor so prolonged.

The mathematical mean of a person's position on each, dynamic constitutes his chronic tone—the tone, that is, in which he spends most of his life. From birth to death there is a gradual reduction in chronic tone, though there may be severe drops in chronic tone at various points along the time track. These points will be, of course, areas of psycho-physical trauma and it follows from this that Tone is in inverse proportion to the quantity and severity of the traumatic material in the person's engram bank.

In the earlier days of Dianetic auditing it was soon discovered that the bulk of a person's aberrative material would be found within the dynamic about which he was most bitterly and frequently heard to complain. At that time auditing was always directed along what *seemed* to be the most fruitful channel—a hit and run method productive of much wasted time. The auditor could only estimate the degree of aberration concerned, by watching the preclear closely. If, for instance, the preclear displayed a tendency to curl up in his chair, there was an indication that the material was coming from the pre-natal area and the auditor was alerted to snatch at some aberrative phrase, for some discrepancy and, in particular, for some addition to the reactive material already produced. This process entailed great skill and considerable experience. It often led the auditor along sinuous by-ways and down frustrating cul-de-sacs. Often, too—the auditor being only human—the wish for results became the father to the thought, and manifestations were more imagined than real.

Although the formulation of the Tone Scale had represented a considerable shortening in auditing time; although newer techniques, which it is unnecessary to